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Worth of a Penny:

OR, A

1029.C.1.

CAUTION⁴

TO KEEP

MONEY.

With the Causes of the Scarcity and Mis-
sery of the want thereof.

As also how to fave it, in our Diet, Ap-
parel, Recreation, &c.

And also what honest Courses Men in
want may take to Live.

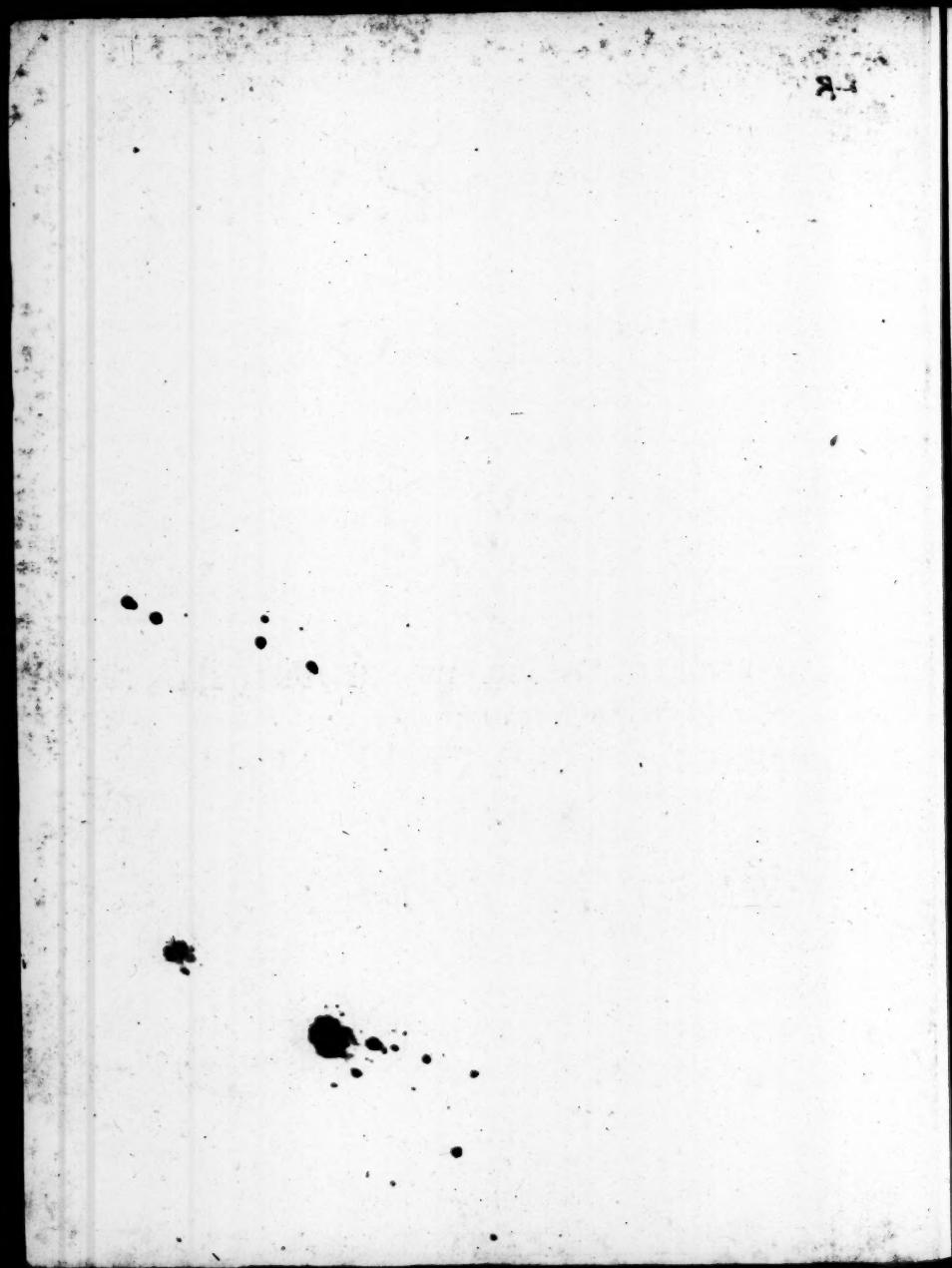
By HENRY PEACHAM M. A.
Sonetime of Trinity Colledge, Cambridge.

LICENSED.

Rob. Midgley.

L O N D O N ,

Printed for Samuel Keble, at the Turk's Head in Fleetstreet,
over-against Fetter-Lane, 1695.



To the every way deserving and worthy Gentleman, Mr. *Richard Gipps*. Eldest Son unto Mr. *Richard Gipps*, one of the Judges of the Court of *Guild-Hall*, in the City of *London*.

S I R,

When I had finished this Discourse of The Worth of a Penny, or, A Caution to keep Money; and be-thinking my self unto whom I should offer this Dedication, none came more opportunely into my thought than your self; for I imagined, if I should Dedicate the same to any penurious or miserable minded Man, it would make him worse, and be more uncharitable and illiberal; if unto a bountiful and free-minded Patron, I should teach him to bold his Hand, and against his Nature, make him a Miser. I, to avoid either, made choice of your self, who, being yet unmarried, walk alone by your self, having neither occasion of the one, nor the other; Beside, you have Travelled France and Italy, and, I hope, have learned Thrift in those places, and understand what a vertue Parfimony is; for want whereof, how many young Heirs in England, have Gallop'd through their Estates, before they have been Thirty? Lastly, my obligation is so much to your Learned and Good Father, and for goodness your incomparable Mother, that I should ever have thought the worse of my self, if I had not (Cùm tota mea supellex sit chartacea, as Erasmus saith) expressed my duty and hearty Love unto you, one way or other.

Whose in all service

I am truly,

Hen. Peacham.

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THE
W O R T H
O F A
P E N N Y:
OR, A
Caution to keep Mony.

*The Common and Ordinary causes why Men are
Poor and want Mony.*

There must, by the Divine Providence, in a Nation or The blessing of God upon the posterity of the industrious and contented. Kingdom, be as well Poor as Rich, even, as an humane Body cannot subsist without hands and feet to labour, and walk about to provide for other members, the Rich being the Belly, which devour all, yet do no part of the work: but the cause of every mans poverty is not one and the same. Some are poor by condition, and content with their Calling; neither seek, nor can work themselves into better Fortune, yet God raiseth up, as by Miracle, the Children and posterity of these oftentimes to possess the most eminent Places either in Church or State, as to become Archbishops, Bishops, Judges, Commanders, Generals in the Field, Secretaries of State, States-men, and the like, so that it proveth not ever true which *Martial* faith,

Pauper eris semper, si pauper es, Æmiliane.

*If poor thou beest, poor thou shalt ever be,
Æmilianus, I assure thee.*

Of this condition are the great number in every Kingdom. Others there are, who have possessed great Estates, but those

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Estates, (as I have seen and known it in some Families, and not far from the City) have not thrived or continued, as gotten by oppression, deceit, usury, and the like, which commonly lasteth not to the third Generation, according to the old saying,

De male quæsitis vix gaudet tertius hæres.

The Grand-child seldom is the Heir
Of Goods that evil gotten are.

Others come to want and misery, and spend their fair Estates in ways of vicious living, as upon Drink and Women: for *Bacchus* and *Venus* are inseparable companions, and he that is familiar with the one, is never a stranger to the other.

Uno namque modo, Vina Venusque nocent.

In one same way, manner, and end,
Both Wine and Women do offend.

Some again live in perpetual want, as being naturally wholly given to idleness, which turns the edge of Wit, and is the key of Beggary: These are the Drones of the Common-wealth, who deserve not to live, *Qui non laborat, non manducet*: He that laboureth not, must not eat. *Labour night and day, rather than be burthen-some*, saith the Apostle St. Paul: Both Country and City swarm with these kind of people, *The diligent hand* (saith Solomon) shall make rich, but the Sluggard shall have scarcity of Bread. I remember, when I was in the *Low Countries*, there were three Souldiers, a *Dutchman*, a *Scot*, and an *Englishman*, for their Misdemeanors condemned to be hanged: yet their lives were beg'd by three several men, one a *Bricklayer*, that he might help him to make Bricks, and carry them to the Walls; the other was a *Brewer of Delft*, who beg'd his man to fetch Water, and do other work in the Brew-house: now the third was a *Gardiner*, and desired the third man to help him to work in, and dress an Hop-garden: The first two accepted their offers thankfully, this last, the Englishman, told his Master in plain terms, his friends never brought him up to gather Hops, but desired to be hanged first, and so he was,

Others

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Others having had great and fair Estates left unto them by Friends, and who never knew the pains and care in getting them, have, as one said truly, galloped through them in a very short time: These are such of whom *Salomon speaketh, who, having riches, have persons of great estates do suddenly consume themselves into nothing.* *not the hearts (or rather the wit) to use them:* these men, most aptly *Homer* compareth to the Willow-tree, which he called by a most significant Epithet, *ἰασικάπτο*, in Latine *Frugi-perda*, or Lose-fruit, because the Palms of the Willow-tree are no sooner ripe, but blown away with the Wind. I remember in Queen Elizabeth's time a wealthy Citizen of *London* left his Son a mighty Estate in *Mony*, who imagining he should never be able to spend it, would usually make Ducks and Drakes in the *Thames* with Twelve-pences, as Boys are wont to do with Tile-sherds, and Oyster-shels, and in the end he grew to that extreme want, that he was fain to beg or borrow sixpence, having many times no more shooes than feet, and sometimes, as the Begger said in the Comedy, more feet than shooes.

*Who more than his worth doth spend,
Maketh a Rope his life to end.*

Many also there are, who have been born to fair Estates, have quite undone themselves by marriage, and that after a twofold manner; First, by matching themselves without advice of Parents or Friends in heat of Youth, unto proud foolish, and light Houswives, or such perfect Linguists, that one were better to take his Diet in *Hell, than his Dinner at home: And this is the ** A place near to Westminster-hall, where very good meat is dressed all the Term time.* reason, so many of their Husbands travel beyond the Seas, or at home go from Town to Town, from Tavern to Tavern, to look for Company; and in a word, to spend any thing, to live any where, save at home in their own Houses.

Others there are again, who match themselves for a little handsomeness, and eye-pleasing beauty, (which so soon as poverty cometh in at the door, leapeth out at the window) unto very mean and poor kindred, and sometimes drawn in hereto by broken Knaves, necessitous Parents, who are glad to meet with such, that they may serve them as props to uphold their decaying and ruinous familics: and these poor filly young Birds, are commonly caught up before they be fledg'd, and pull'd bare before ever they knew they had Feathers; for their Fathers in Law, or some

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near of the Kin, as soon as they have seen one and twenty, have so belim'd them in Bonds, that they shall hardly, as long as they live, be able to fly over ten Acres of that Land their Friends left them.

A Knight of eight or ten thousand pounds Lands by the year, doted upon a poor Ale-wives Daughter, and made her a Lady: It cannot be denied, but Women of the meanest condition, may make good Wives, since *Paupertas non est vitium*, Poverty is no vice: but herein is the danger, that when their Husbands, in a short time, having as it were taken a surfeit of their beauties, and finding their error, they begin (as I have know many) to contemn them and flie abroad, dote upon others, and devise all the ways they can (being grown desperate) to give or sell all that they have. Besides, such poor Ones oftentimes prove so imperious and proud, as they make no Conscience to abuse, insult over, and make silly Fools of their Husbands, as by letting and disposing of their Lands, gathering up their Rents, putting away, and entertaining what Servants they list, to verifie that old Verse.

Asperius nihil est humili, eum surgit in altum,

There's nothing more perverse and proud than she,
Who is to wealth advanc'd from beggary.

An Italian Earl, about *Naples*, of a hundred thousand Crowns by the year in Estate, married a Common Laundress: Whe'reupon the old *Pasquin* (an Image of Stone in *Rome*) the next Sunday morning, or shortly after, had a foul and most filthy Shirt put upon his back, and this tart Libel beneath; *Pasquin, how now? a foul shirt upon a Sunday?* The *Reposto*, or answ're in *Pasquin's* behalf was; *I cannot help it, my Laundress is made a Countess.* Besides, another inconvenience is, that besides the calling of his Wit and Judgement into question, he draws unto him to many Leashes, and down drawers upon his estate, as his Wife hath necessitous Friends and Kindred: but they that thus marry, are commonly such young men as are left to themselves; their Parents, Overseers, or faithful Friends, being either dead, or far from them.

Others, not affecting Marriage at all, live (as they say) upon the

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the Common, unto whom it is death, to be put into the Several; but spend what they have altogether in irregular courses of life, *Nil ait esse prius, melius, nil, calice vita.* and in charge of Houses and Lodgings, entertainment of new acquaintances, great Feasts in Taverns, Invitations, and meetings of their common Mistresses, Coach-hire, Cloaths in fashion, and the like; who forget that old but true Proverb.

*Follow pleasure, and pleasure will fly:
Flee pleasure, and pleasure will be nigh.*

besides the hanging on, and intrusion of some necessitous Parasites of whom they shall find as much use, as of water in their boots. And it is well said of one, that *he that overmuch studies his own Contentment, ever wanteth it.*

There are others again of overgood, free natures and dispositions, who are easily fetch'd and drawn in by decayed and crafty Knaves, (I call them no better) to enter into Bonds, and to pass their words for their old Debts, and Engagements; and this they are wrought to do in Taverns, in their cups and merriment, at Old ^{The old Emblem of sureris} dinaries, and the like places. I would have in the fairest Room or ship. one of those Houses, the Emblem of a gallant young Heir, creeping in at the great end of a Hunters horn with ease, but cruelly pinch'd at the coming forth at the small end, a Fool standing not far off, laughing at him: and these be those Fools who will be so easily bound, and pass their words in their drink.

*Facilis descensus Averni, Sed revocare gradum,
'Tis easie into Hell to fall,
But to come back from thence is all.*

It is easie slipping in, but the return and getting out is full of difficulty.

Infinite also are the Casualties that are incident to the life of Man, whereby he may fall into poverty, as misfortune by Fire, loss at Sea, Robbery, and theft on Land, Wounds, Lamenels, Sicknes, &c.

Many run out of great Estates, and have undone themselves by over sumptuous building, above and beyond their means and estates. *For he that builds a fair House without good counsel, builds himself to prison, it being a sweet impoverishment.*

The Worth of a Penny, or,

Others have been undone by careless and thrifles Servants, such as waste and consume their Masters goods, (*for there is a great deal saved, where a little is spent*) neither saving nor mending what is amiss, but whatsoever they are intrusted withal, they suffer to be spoiled and to run to ruin. For, *Qui medica spernit, paulatim definit* : He that despiseth small things, falls by little and little, saith the Wiseman.

Some, (yea a great many) have brought themselves to beggary by play and gaming, as never lying out of Ordinaries, and Dicing-houses, which places, like Quick-sands, so suddenly sink and swallow them, that hardly you shall ever see their Heads appear any more : *And so by these idle practices turn the edge of their Wit.*

Others (and great ones too) affect unprofitable, yea, and impossible inventions, and practices, as the Philosophers Stone, the Adamantine Alphabet, the discovery of that new World in the Moon, by these new devised perspective Glasses, (far excelling, they say, those of Galileus) sundry kinds of useles Wild fire, Water works, Extra & tions, Distillations, and the like.

The Symptoms of a Mind dejected, and discontent for want of Mony.

HE that wanteth Mony, is for the most Part extreamly melancholick, in every company or alone by himself, (*He is a Cypher amongst numbers*) especially if the weather be foul, rainy or cloudy. Talk to him of what you will, he will hardly give you the hearing ; ask him any question, he answers you with Monofyllables : as Tarleton did one, who out eat him at an Ordinary, *Yes, No, That, Thanks, True, &c.* That Rhetorical passage of *Status translativus*, the State translative, is of great use with him, when he lays the Cause of his want upon others, as protestting this great Lord, that Lady, or Kinsman owes him mony, but not a denier that he can get : He swears, he murmurs against the *French* and other Strangers ; who convey such Sums of mony out of the Land, besides our Leather hides under the colour of Calves skins, with that he shews you his Boots *be true Cha-* out at the heels, and wanting mending : He walks with his Arms *lder of an in-* folded, his Belt without a Sword or Rapier, that perhaps being *gent, and dis-* somewhere in trouble ; a Hat without a Band hanging over his *ntended faldi-* eyes, only it wears a weather beaten fanſie for fashion sake : *He*

He cannot stand still but like one of the Tower Wild Beasts , is still walking from one end of his Room to another, humming out some new Northern tune or other. If he meets with five or ten pieces, happily conferred upon him by the beneficence of some noble Friend or other, (*although he may carry all his Friends on his back*) he is become a new man, and so overjoyed with his fortune, that not one drop of small drink will down with him that day.

The Misery of want of Mony, in regard of contempt in the World.

Whoever wanteth mony is ever subject to contempt and scorn in the World, let him be furnished with never so good gifts, either of body or mind : So that most true it is, that one faith,

Nil habet infelix paupertus durius in se.

Quam quod ridiculos homine facit —

Nothing there is more hard in penury,

Then that it makes men so despis'd to be:

The worst property that poverty hath, it maketh men ridiculous and scorn'd ; and oftentimes of such as are more to be contemned themselves, in regard either of their ignorance or vicious living , or useless company. If we do look back into better and wiser Ages, we shall find Poverty simply in it self, never to have been (as now a dayes in this last and worst of time) esteemed a Vice , and so loathsome as many would have it ; it having been the Badg of Religion and Piety in the Primitive times since Christ ; and of Wisdom and Contempt of the World, amongst the wisest Philosophers, long before. But *tempora mutantur*, The times are changed. And in these times we may say with the Wiseman, *My Son better it is to die than be poor* : For now mony is the Worlds God, and the Card which the Devil turns up Trump to win the *Trump card*, Set withal ; for it gives birth, beauty, honour, and credit, and the most think it conferreth wisdom to every possessor, *Pecuniae omnia obedientia*, All things obey Mony : Hence it is so admired , that millions venture both Soul and Bodies for the possession of it.

Mony the god of the World, and the Devils

Trump card,

Set withal,

for it gives birth,

beauty,

honour,

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But

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But there is a worse effect of Poverty than that ; it maketh men dissolute and vicious : so that Debtors are said to be *Lyars*.

O mala Paupertas, vitii scelerisque ministra.

O wretched Poverty, a Bawd
To every wickednes and fraud.

— Saith *Mantuan*, it wresteth and maketh crooked the best natures of all ; which, were their necessities supplied, would rather die, than do as they sometimes do, borrow and not be able to pay, to speak untruths, to deceive, and sometimes to cheat their own Fathers and Friends. What greater grief can there be to an ingenuous and free Spirit, who sitting at a Superiorous Table, and thought to be necessitous, and only to come for a Dinner, than to be placed at the lowest, to be carved unto of the worst and first cut, as of boild beef, brawn, and the like, and if the Lady or loose bodied Mistres presents unto him the meat from her Trencher, then assuredly it is burnt to the Body ; if he be carved out of a Pastry of Venison it was some part that was bruised in the carriage, and began to stink, yet for all this he must be obsequious, endure any jeer, whisper for his drink, and rise at the coming in of the Bason and Ewer. To do the which, any generous and true noble spirit, had rather (as I am perswaded) dine with my Lord Mayors Hounds in *Finsbury* Fields.

Another misery a kin to the former, is, what discourse soever is offered at such Tables, the necessitous man, though he can speak more to the purpose than them all, yet he must give them leave to engross all the talk, though he knows they tell palpable and gross lies, speak the absurdest nonsense, that may be, yet must he be silent, and be held all the while for a *Van neant* ; Let these and the like Examples then be motives to all, to make much of mony, to eat their own bread in their houles, and to be beholden as little as may be to any for their meat ; for, *Est aliena vivere quadra, miserrimum.* It is most miserable to live on the Trencher of another man.

And to teach every one to make much of, and to keep mony when he hath it : let him seriously think with himself, what a misery it is, and how hard a matter to borrow it, and most true it is, that one saith.

That

*The want of
Mony the occa-
sion of much
contempt, de-
ceit, and wic-
ednes.*

*Endeavour to
earn your bread
before you eat it.*

That Misery is ever the Companion of borrowed Money.

Hereby a man is made cheap, and undervalued, despised, deferred, mistrusted, and oftentimes flatly denied. Besides upon the least occasion, upbraided therewith in company and among friends ; and sometimes necessity drives men, to be beholden to such as at another time they would scorn to be, wherein the old saying is verified : *A miserable thing it is, to owe Mony to him, whom thou wouldest not.* And on the contrary, how bold, confident, merry, lively, and ever in humour are Monied men *(for being out of debt, they are out of danger)* ? they go where they list, *They need not go by-ways, but are street proof.* they wear what they list, they eat and drink what they list, and as their minds, so their bodies are free ; they fear no City Serjeant, Court Marthman, or Country Bailiff.

One time, I began to bethink my self, and to look into the causes of our want, and this general scarcity ; and I found them manifold. First, some men, who by their wits or industry (or both) have scrued or wound themselves into vaste Estates, and gathered thousands, like the Griffons of *Bactria*, when they have met with a Gold Mine, so brood over, and watch it day and night, that it is impossible for Charity to be regarded, Virtue rewarded, or Necessity relieved : and this we know to have been the ruine, not only of such private Persons theraseslyes, but of whole Estates and Kingdoms. That I may instance one for many : *Constantmple* was taken by the *Turk*, when the Citizens abounding with Wealth and Mony, would not part with a Penny in the common necessity ; no, not for the repair of their battered Walls, or the levying of Souldiers to defend them.

Another sort dote upon the stamp of their mony, and the bright lustre of their Gold, and rather than they will suffer it to see the light, hide it in Hills, old Walls, Thatch or Tiles of Houses, Tree-Roors, and such places : as at *Wainflet in Lincolnshire*, there was found, an old rusty Helmet of Iron, rammed full of Pieces of Gold, with the Picture and Arms of King *Henry the First*.

Another cause of scarcity and want of Mony, are peaceful times, the Nurses of Pride and Idleness, wherein people increase, yet hardly get imployment : those of the richer and abler sort give themselves to observe and follow every fashion, as what an infinite sum of Money yearly goeth out of this Kingdom into Foreign parts, for the jewel of our fashionable pride ? And there are no few or small sums, which in pieces of Eight are car-

ried over to the *East Indies*, no doubt to the great profit, and enriching of some in particular, but whether of the whole Kingdom in general, or not, I know not.

One very well compared worldly Wea'th, or Mony, unto a Foot-Ball: some few nimble heeled and headed run quite away with it, when the most are only lookers on, and cannot get a kick at it in all their lives.

How necessity and want compelleth to offend both against Body and Soul.

SEEK not Death in the error of your lives, (saith the Wiseman) that is, by taking evil Courses, to procure unto your selves untimely ends; as those do, who through extream necessity are constrained to steal, lie, forswear themselves, become Cheaters, common Harlots, and the like; whereof now adays, we have too many examples every where, to the hazard of their Souls to Hell, and their bodies to the hands of the Executioner.

The duty of Parents for virtuous education of their Children. Hereby we may see, how much it concerns all Parents to give their Children virtuous Education, in the fear of God, and to employ them betimes in honest Vocations, whereby they may be armed against want and ill courses. And doubtless many (yea too many) Parents have been, and are, herein much to blame; who, when they have given their Children a little breeding and bringing up, till about twelve or fourteen years of age, they forsake them, and send them out into the wide World, to shift for themselves, to sink or swim, without Trades or Portions provided: so they be rid of a Charge, what care they? Hence we see so many young men and women come to untimely ends, who living, might have been comforts to their Friends and Parents.

Some years since, I saw one Mr. Ward, one of the debauchedst men of that age, much known by the name of *Dimmy Ward*, and being in Newgate, it was reported that he drank a health to the Devil, but at his Execution at Tidurn he deny'd the drinking of such a health, confess his Fact, and made this short Speech: *A man of an ill name is half hanged, saying, he was in his youth brought up a Gentleman, at the charge of his Fathers Brother, but his Uncle dying, his maintenance failed; wishing all Parents to beware how they breed their Children above their means, and without a Calling; much blaming his Uncle's fondness.*

Of

Of Frugality or Parsimony: what it is, and the Effects thereof.

Having already shewed you the misery of want, from the want of Money, let me give you a preservative against that want, from the nature and effects of thrift, which if not observ'd and look'd too, he shall live in perpetual want. And indeed next to the serving of God, it is the first we ought, even from children, to learn in the World: Some men are thrifty and sparing by nature; yea saving even in trifles: as *Charles the First* was reported to be so naturally sparing, that if a Point from his Hose had broken, he would have tied the same upon a knot, and made it to serve again.

Others again are thrifty in small matters, but lavish and prodigal in great: these, we say, are *Penny wise and pound foolish*. Many *many Ladies, and some Gentlewomen*, great Ladies, and our great Dames are subject to this Disease.

Others having had long experience in the World, and having been bitten with want (through their unthriftiness, when they were young) have proved very good Husbands at the last.

Others again there be; who cloak their miserable baseness under the pretence of thrift: as, one would endure none of his Family to eat Butter with an Egg, but himself, because it was sold for five-pence the pound.

The definition of Frugality or Thrift.

Frugality is a virtue which holdeth her own, layeth out or expendeth profitably, avoideth unnecessary expences, much buying, riot, borrowing, lending, superfluous buildings, and the like; yet can spend in a moderate way, as occasion and reason shall require; as, *That Groat is well spent that saveth a Shilling*.

Many years since a very aged Gentleman, having bought Wares of a Citizen in London; the Master sends a young Boy his Apprentice to carry the Goods with the said Party; the Old Gentleman gave the Boy a single Penny, saying, I give thee but this small piece of Money, but I will give thee good Counsel; that when thy Masters more liberal Customers have given thee to the value of one Shilling, then spend but one Penny, and when it increaseth to two Shillings, spend two Pence, and keep the money, spending thus sparingly, and thou mayest be a rich man, many years after my death: The Boy observing this Rule, did make

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his Penny, with diligence, and a small portion, up to thousands of pounds.

It is a vertue very near allied to liberality, and hath the same extreams; for as liberality is opposite to Covetousness; so frugality is more opposite to profuseness, or prodigality: *For he that liveth not well one year, sorroweth for it seven years after.*

This vertue is the Fountain, or Spring head of beneficence and liberality, for none can be bountiful, except they be parsimonious and thrifty. *Bonus Servatius facet bonum Bonifacium,* is an old (but true) Proverb: *Quod cessat redditu ex frugalitate suppletur, ex quo velut fonte liberalitas nostra decurrit; quæ ita tamen temperanda est ne nimia profusione inarescat.* That which becometh defective in our Revenues, is to be supplied by Thrift, from whence as from a Fountain our liberality floweth, which notwithstanding is so to be moderated, that it grow not dry by too much profuseness, saith *Seneca.*

The Romans had no dinners but suppers which were about three of the clock in the striches. It avoideth the ambitious Buildings, Pomps, Shows, Courtmaskings, with excessive Feasts and Entertainments; as *Mar. Anthony* spent at one Supper a thousand wild Boars: *Heliogabalus* had served him up at a Supper likewise, six hundred heads of O-

afternoon. *Vitellius*, at one Feast, had two thousand Fishes, and most of several kinds, besides seven thousand Fowls.

Many such like Feasts have been made by the Roman Emperors, and some so excessive, that an infinite quantity of Bread, Meat, and other good Victuals (all sorts of people being satisfied) hath been thrown into the River of *Tiber*.

Now there is an *αὐταρκεία* or a self-contented sufficiency, which is most pleasing and agreeable to the nature of many men, as *Phocion*, when *Alexander* had sent him a gift of an hundred Talents of Gold; he sent it back again with this message. That he needed not *Alexanders* Money; *εὑρεῖς ταυτότερον τὸ διδόνει τοτέλα, &c.* Thou hast shewed thy self a richer man than the owner himself, be the words of *Plutarch*.

The Derivation of the Word Penny, and of the value and worth thereof.

OUR English Penny consists of four Farthings, and a Farthing is so called from the Old Saxon or High Dutch, *Ein viert ding*:

ding; that is, a fourth thing, because from the Saxon's time, until *Edward the Third*, the Penny of this Land had a Cross struck so deep into the midſt thereof, that you might break out any part of the four to buy what you thought good withal, which was in thole times their Farthing.

This word Penny is called, *πενιας*, that is Poverty: because for the most part Poor People, are herewith relieved: The old Saxons called it *Penig*, the High-dutch *Pennig*, the Netherlands *Penninck*; in Italian *Denarie*, in Spanish *Dinero*, in Latine *Denarius*, which some fetch from the Chaldean, *Denar*; but ſome body hath taught the Chaldean to speak Latine: It is indeed deriv'd, *a numero denario*, because *decem ases* made a Penny; or according to *Plutarch*, *a decem æreis*, *χρυσαρχον εκακείτε διαδεον*. Ten ſmall pieces of braſe were called a penny.

In the Brittish or Welsh, it is *Peniog*, from being currant, because it goes away faster than other Mony; as *Scavernog* is Welch for an Hare, because ſhe runs over the Mountains faster than an ordinary Runner in *Wales* can overtake or catch her, as my honest Friend Mr. *Owen Morgan*, that Country man once (in good earnest) told me.

There are ſo many kind of Pence, as there are ſeveral Countries or Nations: Our English Penny is a Scottish ſhilling; in the time of King *Edward the First*, our English Penny being round and unclipped, was to weigh two and Thirty Grains of Wheat, taken out of the midſt of the Ear; Twenty of these Pence made an Ounce, and Twelve of these Ounces made a Pound.

There was alſo Golden Pence, as we may find in *Didymus Claudius de Analog. Romanorum*: In a word, I might diſcource *ad infinitum*, of the variety of Pence: as well for the form as ſtamp, as weight and value, though I ſaught no farther, than among thole of our Saxon Kings, but it were needless. I will onely content my ſelf with our own ordinary Penny, and ſtay my Reader a while, upon the not unpleasant conſideration of the ſimple worth of a Single Penny, reſecting or looking back as oft as I can, and (as *Pliny* adviſeth) upon my Title.

The ſimple worth of a Single Penny.

A Penny beſtow'd in Charity upon a poor Body, ſhall not want a Heavenly Reward.

For

The Worth of a Penny, or,

For a Penny you may in the Low-Countries; in any Market, buy Eight several Commodities, as Nuts, Vinegar, Grapes, a little Cake, Onions, Oatmeal, and the like.

A Penny bestowed in a small quantity of *Anniseed*, *Aqua-vitæ*, or the like strong Water, may save ones life, in a fainting or fround.

At the Apothecaries you may buy a Penny worth of any of these things following, viz. Lozenges for a Cold or Cough, Juice of *Liquorish*, or *Liquorish*, a *Diachilon* Plaister for an *Issue*, *Paracelsus*, *Oyl of Roses*, *Oyl of St. Johns wort*, a Penny worth of each is good for a Sprain, Syrup-Lettice to make one sleep, Fallop to give a Purge. Mitbridate to make you sweat if you have taken cold, or good to expell and prevent infection; *Discordium*, *Diocodium*, if you cannot sleep.

For a Penny, you may hear a most eloquent Oration upon our English Kings and Queens, if, keeping your hands off, you seriously listen to him, who keeps the Monuments at *Westminster*.

Some, for want of a penny have been constrained to go from *Westminster* about by *London-Bridge* to *Lambeth*; and might say truly *Defess super ambulando*.

You may have in *Cheapside* Market, your penny trippled in the same kind; for you shall have *Penny Grass*, *Penny-wort* and *Penny royal* for your penny.

For a penny you may see any Monster, Jackanapes, or those roaring boys, the Lyons

For a penny, you may have all the News in *England*, and other Countries; of Murthers, Floods, Witches, Fires, Tempests, and what not, in the weekly News-books.

For a penny, you may have your Horse rubbed and walked, after a long Journy; and being at *Grabs*, there are some that will breath him for nothing.

For a penny, you may buy a fair Cucumber; but not a Breast of Mutton, except it be multiplied.

For a penny, you may buy *Time*, which is precious, yea, and *Thrift* too, if you be a bad Husband.

For a penny an *Hostess*, or an *Hostler*, may buy as much *Chalk*, as will score up Thirty or Forty pounds; but how to come by their Money, that let them look to.

For a penny you may have your Dog worm'd, and so be kept from running mad.

For a Penny doubled, a Drunkard may be guarded to hi lodg-
ing, if his Head be light and the Evening dark.

For a penny, you shall tell what will happen a Year hence,
(which the Devil himself cannot do) in some of our Alman-
acks.

An hard favoured and ill bred Wench made penny white, may
(as our times are) prove a gallant Lady.

For a penny, you might have been advanced to that height,
that you shall be above the best in the City, yea the Lord Mayor
himself; that is, to the top of St. Pauls.

For a penny, a miserable and covetous wretch, that never did,
or never will bestow penny on a Doctor or Apothecary, for their
Phyfick or advice, may provide a remedy for all diseases, *viz.* a
Halter.

For a penny, you may buy a dish of Coffee, to quicken your
Stomach, and refresh our Spirits.

For a penny, you may buy the hardest book in the World; and
which at sometime or other have posed the greatest Clerks in the
Land, *viz.* a Horn book. The making up of which book employ-
eth above thirty Trades.

In so great esteem, in former times, have our English pence
been, that they have been carried to *Rome* by *Caesar's* Roads.

For a penny, you may search among the Rolls, and withal
give the Master good satisfaction: I mean a Bakers basket.

For a penny, a Chamber-maid may buy as much Red-oaker as
will serve seven years for the painting of her Cheeks.

For a penny, the Monarch in a Free-school may provide
himself as many Arms, as will keep all his rebellious Subjects in
awe.

For a penny, you may walk within one of the fairest Gardens,
in the City, and have a Nosegay or two made you of what sweet
flowers you please, to satisfie the Sense of smelling.

And for a penny, you may have that so useful at your Tren-
cher, as will season your meat to please your taste a month.

For a penny, you may buy as much wood of that Tree, which
is green all the year, and beareth Red-berries, as will cure any
Shrews Tongue, if it be too long for her mouth, *viz.* A Hollis-
wand.

A penny may save the credit of many, as it did of four or five
young Scholars in *Cambridge*, who going into the Town to break
their

their Fast with Puddings, (having sent to their Colledge for bread and Bear) the Hostels brought them twelve Puddings broil'd, and finding among themselves, that they had but Eleven pence, they were much troubled about the other Penny : But one, bolder than the rest, cried *Audaces fortuna juvat*, Fortune favours the venturous, and biting off a peice of the Puddings end, by wonderful luck spit out a single Penny that paid for it, which it seems was buried in the Oatmeal or Spice, so that for that time they saved their Credits. But I will leave this discourse of a Penny's worth to their judgements and experience, who having been troubled with overmuch Mony, afterward, in no long time, have been fain (after a long Dinner with Duke Humphrey) to take a Nap upon a Penny leſs Bench, only to verifie the old Proverb, *A Fool and his Mony is ſoon parted.*

How Money may many wayes be ſaved in Diet, Apparel, Recreations, and the like.

AS there are infinite ways and occasions of spending and laying out Mony, which were superfluous here to recount, whereof some may be well omitted, but others not, except we would want Meat, Drink, and our Apparel, with other external necessaries, as Horses, Armour, Books, and the like ; in a word whatsoever may conduce to our profit or honest pleasure : Yet in husbanding our Mony in all these, there is a great deal of Caution and Dilcretion to be used. For moft true it is, that of all Nations in Europe, our English are the moft profuse and careleſs in the way of expence ; go into other Countries (especially Italy) the greatest *Magnifico* in *Venice*, will think it no disgrace to his *Magnificenza* to go to Market, to chooſe and buy his own Meat, what him best liketh : But we in *England*, ſcorn to do either, ſurfeiting indeed of our plenty, whereof other Countries fall far ſhort. Infomuch, as I am perſwaded, that our City of *London*, of it ſelf alone, eateth more good Beef and Mutton in one Month, than all *Spain*, *Italy*, and a part of *France*, in a whole year. If we have a mind to dine at a Tavern, we beſpeak a Dinner at all adventures, neuer demanding or knowing the price thereof till it be eaten : After dinner, there is a certain Sauce brought up by the Drawer, called a *Reckoning*, in a Bill as long as a Brokers Inventory. I have known by expeſience, in ſome Taverns, ſometimes of at leaſt twice

twice and sometimes thrice as much as the Meat and dressing hath been worth : No question but a fair and honest Gain is to be allowed in regard of House-rent, Linnen, Attendance of Servants and the like : There are without doubt very many Taverns very honest and reasonable, and the use of them is necessary : For, if a Man meets with his friend or acquaintance in the Street, whether shcoulde they go, having no friends House near to go into, especially in rainy or foul Weather, but to a Tavern ? Where for the expence of a Pint or Quart of Wine, they may have a dry House and room to confer and write to any friend about businels; but to have in a Bill 8. s. brought up for an ordinary Capon (as my Lord of Northampton's Gentleman had at Greenwich in King James his time) 7. or 9. s. for a pair of Soals, Four Shillings for a dozen of Larks, would make a Florentine run out of his Wits : How excellently in some Houses are their Neats tongues poudred, when the Reckoning is brought up ? Again, what can be more distasteful to an ingenious and free spirit, than to stand to the courtesie of a nimble tongu'd drawer, or his many ring'd Mistres, whether they or your self shall have the disposal of your Money. It is no small sum that our young Gallants might save in a year, if they would be wise in this respect.

Men commonly are very cautious in purchasing Bargains of great Value, as buying of Houses, Horses, or rich Apparel, or any other Commodity of the like nature; but for small expences, as a Penny or two Pence at a time, that many trifle away about trivial things, and are altogether regardless of; and for the most part, those are most free in spending these small sums, who have nothing else to spend, when their Wives and Children are ready to starve. Now a frequent custom of these small expences, in a short time, arise to a considerable sum : As 1. s. a Day spent, cometh to 18. l. 5. s. 6. d. in the year; And 1. d. a Day to 1. l. 10. s. 5. d. in the year: And a Man of credit may take up at interest 25. l. for 1. d. a Day, being the full use of that sum, after the rate of six per Cent.

Besides in your own private House or Chambers a Dish or two, and a good stomach for the Sawce shall give you more content, *Moderation far more cheap and than abundant.* continue your health, and keep your body in better plight than variety of many dishes; this pleased ever the wifest and best men, *more healthful* *Horace affirmeth him to live healthy and happily : Cui flendet in mensa tensi Salinum : Meaning, by the small and poor Saltfeller, a slender and frugal diet. Curius that noble Roman, a Man*

of marvellous honesty, temperance, and valour, (who overcame the *Samnites* and *Pyrrhus* himself) when the Ambassadors of the *Samnites* brought him a vast sum of Gold, they found him sitting by the Fire, and seething of Turnips for his Dinner, with an earthen Dish in his Lap, at which time he gave them this Answer, I had rather eat in this Dish, and command over them that have Gold, than be rich my self. A while after, being accused for deceiving the State of Mony, which he had gotten in his Conquests and kept to himself: He took a solemn Oath, that he saved no more of all he got but that one Tree'n or wooden Burrel, which he had there by him. Marvellous was the temperance of the Romans in their Diet, as also the Turks at this day, the Italians and Spaniards: But it is in them natural, not habitual, and by consequence no Vertue, as themselves would have it. For the Inhabitants of hot Countries have not their digestion so strong, as those under cold climates, whose Bedies, by an *Antiperistasis* or surrounding of the cold, have the natural heat repelled and kept within them. Which is the reason, that the Northern Nations are of all other the greatest eaters and drinkers; and of those the French say, we of *England* have the best Stomachs, and are the greatest Trenchermen of the World, *Les Anglois sont les plus grands mangeurs, de tout le monde*: But they are deceived, those of *Denmark* and *Norway* exceed us, and the *Russians* them, * I confess that we have had, and have yet, some remarkable eaters among us, who for a Wager would have eaten

* Marriot of Grais-Inn, ^{as} great an eater as any of late days, could sometimes eat up three or four Shillings in Mutton at a Meal, and other fine Meat with it. Tea upon his own Purse, he according as I heard it affirmed to my Lord *Richard Earl of Dorset*, feeding on set, at a dinner time at his House at *Knowl in Kent*, by one of his Gentlemen, who was an eye witness unto the same. But the truth is, that those men, live the longest, and are commonly in perfect Health who content themselves with the least and simplest meat, which not only saves the Purse, but preserves the Body, as we may see in *Lancashire*, *Shropshire*, *Cheshire*, *Yorkshire*, and other Counties, which are remote from the City: and it is Master *Cambdens* observation in his *Britannia*, *Ut diutius vivant qua vescunter Lectionibus*, they commonly are long liv'd, who live by white meats, as Milk, Butter (b) Cheese, Curds, and the like. For *Multa fercula multos morbos gignere*, (c) was truly said of *S. Hierome*, as being apt by their sundry and opposite qualities to breed much corruption.

b Old Par living about One hundred and sev-enty years rarely eat any Flesh.

c Many Diseases breed many Diseases.

on. How healthful are Scholars in our *University*, whose commons are no more than needs must ! Neither would I have any man starve himself to save his Purse, as an Usurer confessed, upon his deathbed, how he was above two hundred pounds indebted to his Belly, for Breakfasts, Dinners, and Suppers, which he had defrauded it of in Term times at *London*, and in other places, employing his Money to other miserable purposes.

Another rich Usurer, who made it his custom every Term to travel to *London* on foot, in ragged Cloaths, and who sometimes did beg of the Thieves themselves, was so well known, that at the last they took notice of him, and examining his Pockets, they found little store of Silver, but a great Blackpudding, in one end whereof his Gold was. The Usurer pleading hunger, desired the Thieves for God's sake to give him half of 't back again, which granted, and the Usurer finding it to be the wrong end, he desired them to give him some of the fat in the other end to his lean. No, you Rogue, said the Thieves, you have had your cut already, you shall not have a crumb more.

Money may be well saved in travel or in Town ; if three or four shall joyn their Purses, and provide their Diet at the best hand ; it is no shame so to do, I have known ~~the~~ some, who have been very skilful in dressing their own Diet. Homer tells us, that *Achilles* could play the Cook excellently well : and I believe it were nor amiss for our English Travellers so to do, in Forreign Countries, for many reasons I have known.

And execrable is the miserable and base * humour of many, who to save their Money will live upon vile and loathsom things, as *Mushrooms*, *Snails*, *Frogs*, *Mice*, young *Kitlings*, and the like. In time of extream Dearth or Famine, people (I confess) have been driven to look out, for whatsoeuer could nourish, and (as we say) keep life and soul together ; yea, and of far worse things than these, as *Josephus* reporteth of the Jews, in that horrible and fearful Famine in *Hierusalem*, at the time of the Siege by *Titus* and *Vespasian* ; such we blame not : most blame worthy are they, who as it were surfeiting of, or loathing, that abundant plenty of all good and wholeiom Meats God hath afforded us in this Land, and which by name he hath commended to his people, make these stuff their greatest dainties, as I have known Ladies, who when they have eaten till they could eat no more of all the daintiest Dishes at the Table, yet they must eat the legs of

*Amiferable Usurer many days together at a Cooks in London, did agree to have a large messe of pottage about noon, and a draught of small beer, if required, and as many chippings of bread in his pottage as he would put in, day being all the feeding he had, if in the Winter, the benefit of a fire, and in the Summer a further allowance for small beer.

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of their Larks, rosted anew in a greasy Tallow Candle, and if they carve but a piece of a burnt Claw to any Gentleman at the Table, he must take it as an extraordinary favour from her Ladyship. It were much to be wished, that they were bound to hold them to their diet in a dear year, or a wet spring, when ~~Frogs~~ and Snails may be had in greatest abundance.

Of Thrift and good Husbandry in Apparel.

YOU must, if you would keep Mony in your Purse to uphold your credit, at all times, be frugal and thrifty also in your Apparel, not dogging the Fashion, or setting your Taylor on work at the sight of every Mounsieurs new Suit. There is a middle, plain, and decent Garb, which is best and most to be commended: this is commonly affected of the most stayed and wifest.

The commendable custom of the Dutch and Spaniards in their Apparel. What Mony might be saved if we were so wise as the Dutch or Spaniard, who for these two or three hundred years have kept themselves to one Fashion? But we, the Apes of *Europe*, like *Protectors*, must change our shapes every year, nay, Quarter, Month and week, that Emblem was not unproper, which once I saw in *Antwerp*, which was a He and She Fool turning a double rimmed Wheel upon one Axletree, one on the one side, and the other on the other, upon the He fools Wheel, were the several fashions of mens Apparel; on the other Wheel, of Womens; which, with the revolution of time, went round, and came into the same place, use, and request again; that for the present which was aloft, and followed of all, by and by cast down and despised: I see no reason why a Frenchman should not imitate our English Fashion, as well as we his; What, have the French more wit than we, in fitting Cloaths to the Body, or a better invention or way in saving Mony in the Buying, or making of Apparel? Surely, I think not: It may be our English, when they had to do in *France*, got a humour of affecting their Fashions, which they could not shake off since: there is no man ever the warmer, or ever the wiser for a Fashion, (so far forth as it is a Fashion) but rather the contrary, a fool, for needless expence, and suffering himself to quake for cold, when his Cloaths in the Fashion must be cut to the Skin, his Hat hardly cover his Crown, but stands upon his Periwig like an Extinguisher: and we know, by ridiculous

lous experience, every day in the Street, that our Ladies, and waiting women, will starve and shiver in the hardest frost, rather than they will suffer their bare Necks and Breasts to pass your eyes unviewed. But some will say (as I have heard many) there is no man now adays esteemed, that follows not the Fashion. Be it so : the Fashions of these times are very fit to be observed, which is, to be deeply indepted to Mercers, Haberdashers, Sempsters, Taylors; and other Trades, for the fullfilling of a fashionable humour, which a thrifty and wise man avoideth, accommodating himself with Apparel fair and seemly, for half or a third part of others charge. What makes so many of our City Taylors arise to so great Estates, as some of them have, and to build so brave Houses, but the Fashion? Silk men and Mercers to buy such goodly Lordships in the Countries, where many times they are chosen high Sheriffs, but the Fashion? And I would fain know of any of our prime Fashion-mongers, what use there is of lac'd Bands, of six, seven, and eight pounds the Band; nay of forty and fifty pound the Band: Such daubing of Cloaks and Doublets with Gold and Silver Points, of five and eight Pound the dozen, to dangle usually at the knees. *Philopemon*, a brave Commander among the Grecians (as *Plutarch* reporteth) commanded that all the Gold and Silver which he had taken away from his Enemies (which was a very great quantity) should be employed in gilding, inlaying of Swords, Saddles, Bridles, all Warlike furniture both for his Men and Horses. "For Gold and Silver worn by Martial-men, addeth, (saith *Plutarch*,) Courage and Spirit unto them : but in others effeminacy, or a kind of Womanish vanity. Moderate durant, Things that are moderate do endure, *Mediocria firma*, Things of mediocrity are firm, were the Motto's of two as grave and great Councillors, as were (of their time) in England. A Gentleman in a plain Cloth Suit well made, may appear in the presence of the greatest Prince. The Venetians, as wise a People and State as any other in *Europe*; are bound by the Laws of their Common-wealth, that their upper Garment (worn within the City) should ever be of plain black: Yea, the greatest Princes go many times the plainest in their Apparel. *Charles the Fifth*, Emperour, the Bulwark and Moderator of Christendom in his time went very plain, seldom or never wearing any Gold or Silver, save his Order of the *Golden Fleece*, about his Neck. *Henry the Fourth King of France*, (worthily stiled the

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ninth Worthy) many times in the heat of Summer would only go in a Suit of Buckram, cut upon white Canvas, or the like; so little they, who had the Kernel of Wisdom and Magnanimity, cared for the Shell of gaudy Apparel, and it is worthy the observation, how for the most part, the rarest and most excellent men, in inward knowledg and multiplicity of Learning have been most negligent and careless in their Apparel, and, as we say, Slovens; *Erasmus* said of Sir *Thomas Moor*, *Quod a puro semper in vestitu fuit negligentissimus*, That from a Child he was most careless and slovenly in his Apparel. *Paracelsus* we read to have been the like; and, to parallel him, our late Master *Butler* of Cambridge, that learned and excellent Physician.

In *Farrag. Epis.*
solarum.
The greatest
Scholars have
been the greatest
slovens, and they
have taken it to
be no discredit
to them.

Of Scholars and Wits in all Ages, both Poets and others, some there have been, who of force, and against their own will have been forced to keep an old Fashion. I remember what an old Poet, of excellent parts for Learning and pleasant Discourse, did many years since tell me: *A Gentleman of a great Estate, in Derbyshire, desiring his company into the Country with him, it being the long Vacation, in Summer time, when great Breeches had been much in fashion, with boggins out at the knees, taking up much Cloath, and great store of Linings: This Scholar being at present very low in his fortunes, had worn very long and breadcrabbare a Suit of this fashion, till his Linings being so broke that he was fain every night when he put them off, to be a long time putting them in order, that he might find the way to put them on in the morning: But in the morning, the Gentleman coming into the Room, and taking up his Breeches, threw them upon his Bed, saying he was a sluggard bed. Oh Sir, said the Scholar, you have undone me, for I was a great while setting of my Breeches the last night, and now I shall not know how to get my Legs into them; the Gentleman fell into a laughter, and sent for a Taylor to make him a new Suit. This is as near the Story as I can remember, according to the Scholars own Relation, about 1625.*

There is much Money to be saved in Apparel, in choice of the stuff, for lasting and cheapness: and that you may not be deceived in the stuff or price, take the advise of some honest Taylor, your friend, as no question but every where there are many. I will instance in one; In *Cambridg* there dwelt, some twenty or thirty years ago one *Godfrey Colton*, who was by his Trade a Taylor, but a merry companion with his Taber and Pipe, and for singing all manner of Northern Songs, before Nobles and Gentlemen, who much delighted in his company; Beside, he was Lord

Lord of *Sturbridge* Fair, and all the misorders there. On a time, an old Doctor of the University, brought unto him five yards of pure fine Scarlet, to make him a Doctor of Divinitie's Gown: And withal, desired him to save him the least shred, to mend an hole, if a Moth should eat it: *Godfrey* having measured, and found that there was enough, laid it by: Nay, quoth the Doctor, let me see it cut out e'er I go; for though you can play the knave abroad, I think you are honest at home, and at your work. God forbid else, quoth *Godfrey*, and that you shall find by me; for give me but twenty Shillings from you, and I will save you forty in the making of your Gown: that I will, said the Doctor, (who was miserable enough) with all mine heart; with that he gave him two old *Harry Angels* out of his Velvet Pouch; which *Godfrey* having put into his Pocket, the Doctor desired him to tell him how he would save him Forty Shillings: marry will I (quoth *Godfrey*) in good faith, Sir, let some other Taylor in any case make it; for if I take it in hand, I shall utterly spoil it, for I never in all my life, made any of this fashion. I report this for the credit of honest Taylors, who will ever tell their friends the truth.

Of Recreations.

OF Recreations, some are more expensive than others, as requiring more address and charge: as *Tiltings*, *Masques*, *Plays*, and the like, which are proper to Princes Courts: but I speak of those, which are proper to private men; for such is our nature, that we cannot stand long bent, but we must have our relaxations, as well of mind as body; for of Recreations, some are proper to the mind and speculation, as reading of delightful and pleasant Books, the knowledge of the Mathematical, and other contemplative Sciences, which are the more pleasing and excellent, by how much the pleasure of the Mind excelleth that of the Body; others belong to the Body, as Walking, riding upon Pleasure, Shooting, Hunting, *Hawking*, *Bowling*, *Ringing*, *Paill Maill*, or *Pell Mell*, and the like, which are Recreations without doors: Other there are within doors; as *Chefs*, *Tables*, *Cards*, *Dice*, *Billards*, *Gioco d'oco*, and the like: but the truth is, the most pleasing of all is Riding with a ^{That Recreation} *which is most* good Horse and a good Companion, in the Spring or summer-pleasant *Season*,

Flowers in the Fields, Corn and Fruit are ripe; in Autumn, what sweet and goodly prospects, shall you have on both sides of you upon the way, delicate green Fields, low Meadows, diversity of Crystal streams, Woody Hills, Parks with Deer, Hedge-rows, Orchards, Fruit-Trees, Churches, Villages, the Houses of Gentlemen, and Husbandmen, several Habits and Faces, variety of Country Labours and Exercises: And if you happen (as often it falleth out) to converse with Countrymen of the place, you shall find them for the most part understanding enough to give you satisfaction, and sometimes Country Maids, and Market Wenchess will give as unhappy answers, as they be asked knavish and uncivil questions; others there be, who out of their rustical simplicity will afford you matter of mirth, if you stay to talk with thean. I remember, riding once by *Horn Castle*, near to *Stokeswold in Lincolnshire*, in the heat of Summer, I met with a Swine heard, keeping his Hogs upon a Fallow Field. My friend (quoth I) you keep here a company of unruly Cattel: I poor souls, they are indeed (quoth he.) I believe, said I, they have a Language among themselves, and can understand one another: I, as well as you and I. Were they ever taught? Alas poor things, they know not one Letter of the Book, I teach them all they have: Why, what said that great Hog with red Spots (quoth I) that lies under another, in his grounting Language; marry he bids him that sleeps so heavy upon him to ly further off. But to our purpose, the most ordinary Recreations of the Country are Foot Ball, Skales, or Nine-Pins, Shooting at Buts, Quaits, Bowling, running at the Base, Stoolball, leaping and the like; whereof some are too violent, and dangerous: the safest Recreations are within doors (but not in regard of cost and expence) for thousands sometimes are lost at Ordinaries, and Dicing-houses: yea, I have known goodly Lordships to have been lost at a cast, and for the sport of one night, some have made themselves beggars all their lives after.

Recreation is so called à *Recreando*, that is (by a Metaphor) from creating a Man a new; by putting Life, Spirit, and Delight into him, after the powers of his mind and body have been decayed, and weakened with over-much contemplation, study, and labour, and therefore to be used only to that end. Some go for Recreations, which trouble and amuse the mind, as much, or more than the hardest study: as *Cheſs*, which King *James* calleth

leth therefore, *Over Philosopical a folly*: And indeed, such Re- *In Basilon D-*
creations are said to be used, that leave no sting of Repentance *ron.*
for sin committed by them, or grief and sorrow for los of Mo-
ney and time, many days after: I could instance many of that
nature: But I will only give some general Rules to be observed in
some of them.

If you have a mind to Recreate your self by play, never ad- *Excellent Rules*
venture but a third part of that Money you have: Let those you *for Recreation.*
play withal be of your acquaintance, and not strangers, if you
may avoid it.

Never mis-time your self, by sitting long at play, as some will
do, three or four Days and Nights together, and so make your
self unfit for any busines in many days after.

Neither play, when you be constrained to borrow, or pawn any
thing of your own; which becometh a base Groom better than
a Gentleman.

Avoid quarrelling, blasphemous Swearing; and in a word,
never play for more than you are willing to lose; that you may
find your self, after your pastime, not the worse, but the better,
which is the end of all Recreations.

There are some, I know, so base and penurious, who for fear
of losing a Penny, will never play at any thing; yet rather than
they should want their Recreation, I would wish them to
venture at Span-counter, and Dust-point with School boys,
upon their ordinary Play-days, in a Market place, or Church-
Porch.

Gaming is a Witchery, nourished by Idleness and Sloth, seldom left if
delighted in: The place of Gaming of the common sort, would make
honest Men ashamed, and loath their company, for commonly about the
Evening, there frequents Hectors, Trappeners, Guilts, Pads, Brigs, Di-
vers, Lifters, Foilers, Bulkers, Droppers, Donnakers, Crossbiters, Rocks,
Kid-nappers, Vochers, Millikeus, Pymen, Decoyes, Shoplifters, Famb-
lers, which the Devil prepares for Tyburn, for that is the end of many
of this desperate Rout. These are for the most part the Canting Lan-
guages of the Newgate-birds, and many of them as very Thieves upon
any opportunity: they l have your Sword, or Cloak, or Handkercheif, Knife,
Gloves; Sometimes so base, as to rip off Gold Lace, or twitch off Buttons,
and often picking your Pocket: But if a Hector throw with a dry Fife
at a Sum of Money, and nick you, 'tis theirs; if they lose, they owe you

so much Money: This begets many quarrels, and sometimes you must endure an affront, or engage a Duel, not only losing precious Time, but your Life also. Therefore, as you love your Life or Credit, avoid Gaming, except as aforesaid: For most Men find, if they use Gaping but one Year, not One in Forty gaineth; for the Box devoureth all the profit.

Of such Courses that Men in want may take,
to live and get Money.

** A proper young
Man begging of
a Gentleman on
the way in Ox-
fordshire, the
Gentleman chid
him, and told
him, that a Man
of his youth and
limbs, might be
ashamed to beg,
whereupon the
begger said, He
was troubled
with a bad Di-
sease, of which
he was ashamed.
The Gentle-
man giving him
Two pence, and
Riding forward
sent his M. n
back to know
what his Di-
sease was; The
begger refusing
to tell him, and
being threatened
to be cudgled,
he told the Ser-
vingman in
plain English
that his Di-
sease was Idleneſs,
by some Men
called Sloth.*

If a Man hath fallen into poverty or distreſs, either by Death of Friends, ſome accident or other by Sea or Land, Sickneſs, or the like; let him not despair; for, *Paupertas non eſt vitium*: And ſince the Kingdom is like unto an Human Body, conſiſting of many Members, ſo uſeſful each to other, as one cannot ſuſtaint without the other; as a Prince, his Council, and ſtaſemen are as the Head; the Arms, are Men of Arms; the Back, the Commonalty; Hands and Feet, are Countrey and Mechanick Trades, &c. So God hath ordained, that all Men ſhould have need one of another, that none might live Idlely, or want im- ployment; wherefore Idleneſs, as the bane of a Kingdom, hath a Curse attending upon it, it ſhould be Clothed with Rags, it ſhould beg its Bread, &c. * I remember I have read in an Italian History, of one ſo Idle, that he was fain to have one help him to ſtir his Chaps, when he ſhould eat his Meat. Now if you would ask me, what course he ſhould take, or what he ſhould do that wanteth Mony, let him firſt beſthink himſelf, to what Profefſion or Trade of Life he hath been formerly brought up: If of the inferior Rank of People, as a Trademan, or Artiſcifer, for those are the Peſons moſt concerned in this General complaint, to ſhew how they may remedy what they complain of.

First, Let them be diligent and induſtrious, in their ſeveral Trades and Callings.

Secondly, Let them avoid all ſuch Idle Society, that ſquander away a great deal of Time at a cheap rate.

I ſhall instance, in thoſe ſober and civil Conventions, as at Coffee-houſes and Clubs, where little Money is pretended to be ſpent, but a great deal of precious Time loft, which the Peſon ne- ver thinks of, but meaſures his Expences, by what goes out of his Pocket, nor conſiders what he might have put in by his Labour, and

and what he might have saved, being employed in his Shop, as for Example.

A Mechanick Tradesman it may be goes to the Coffee-house or Ale-house in the Morning to drink his Mornings Draught, where he spends Two pence, and in smoking and talking, consumes at least an hour: In the Evening about Six a Clock, he goes to his Two penny Club, and there stays for his Two pence till Nine or Ten, here is four Pence spent, and four hours at least lost, which in most Mechanick Trades, cannot be reckoned less than a Shilling, and if he keeps Servants, they may lose him near as much, by idling and spoiling his Goods, which his presence might have prevented; so that upon these considerations, for this his supposed Groat, a days Expence, he cannot reckon less than seven Groats, which comes to Fourteen Shillings a Week (Sundays excepted) which is Thirty Six Pound Ten Shillings a Year; A great deal of Money in a poor Tradesman's Pocket.

But if brought up to no Trade, then let him apply himself to what his Genius or Natural disposition stands most affected unto: If he hath a mind to Travel, he shall find entertainment in the *Netherlands*, who are the best Pay-Masters, except the Emperor of *Russia* and the *Venetians* (I mean, for the most means) in *Europe*. If you list not to follow the Wars, you may find entertainment among our new Plantations in *America*, as *New England*, *Virginia*, the *Barbadoes*, *Saint Christophers*, and the rest; where, with a great deal of delight, you may have variety of honest Employment, as Fishing, with the Net or Hook, Planting, Gardening, and the like; which beside your maintenance you shall find it a great content to your Conscience, to be in action, which God commands us all to be: If you have been ever in a Grammar-School, you may every where find Children to Teach, so many, no doubt, as will keep you from Starving, and it may be in a Gentleman's House; or if you get entertainment of any who followeth the Law, or practiseth Physick, you may with diligence and practice, prove a Clerk to him, or some Justice of the Peace: By the other you may get the Knowledge and Nature of Herbs, and all Foreign Drugs, from his Apothecary, and perhaps many good Receipts for Agues, Wounds, and the like; I have known many this way, proved in a Country Town, tolerable Physicians, and have grown Rich. If being Born a Gentleman, you scorn (as our Gentlemen do) to do any of these, you may

The times in no Age was so hard as to deny Industry and Ingenuity a Livelihood: The Soldier may live by the Exercise of his Sword, as the Scholar by the Exercise of his Pen, and not pretend unto that, which he understandeth not.

There is no torment to the want of Money; it puts a Man upon unlawful and forbidden actions, and like the Strapado, it often stretcheth him an Inch beyond his length.

may get to be a Gentleman Usher to some Lady or other; they are not few that have thrived passing well this way, and in a word, rather then be in miserable and pittiless want, let a Man undertake any Vocation and Labour, always remembering that homely (but true) distitch of old *Tusser's*.

*Think no labour slavery,
That brings in Penny savoury.*

And as a necessary Rule hereto co-incident, let every Man endeavour by dutiful diligence to get a Friend; and when he hath found him (neither are they so easily found in these days) with all care to keep him, and to use him as one would do a Chrystal or *Venice Glas*, to take him up softly, and use him tenderly; or as you woul'd a Sword of excellent temper and Mettle, not to hack every Gate, or cut every Staple and Post therewith, but to keep him to defend you in your extreamest danger. False and seeming Friends are infinite, and such be our ordinary Acquaintance, with the Complement of, *Glad to see you well, How have you done this long time, &c.* and with these we meet every day. In a word, for a conclusion, let every one be careful to get and keep Money, and to know the worth of a Penny; *There is no companion like the Penny: Be a good Husband, and thou wilt soon get a Penny to spend, a Penny to lend, and a Penny for thy Friend;* and since we are Born, we must live, *Vivious nous,* let us live as well, and as merrily as we can.

F I N I S

MVSEVM

BRITAN

THE Mourner Comforted: or, Epistles Consolatory, Writ by *Hugo Grotius* to *Monsieur de Maurier*, the French Ambassador, at the *Hague*; with the Ambassador's *Antwerp*: As also a Consolatory Epistle to *Tbuanus*. Perusid and recommended to the World by *John Scot*, D.D. and *Reector* of *St. Giles's* in the *Fields*.

The New Youth's Behaviour, containing, 1. His Duty to God; in Meditations and Prayers for Morning and Evening; and his Behaviour in the Church, with some short Rules and Maxims for a good Life. 2. Decency in Conversation amongst Men: And of the first Entrance of a Youth into the University, with a Collection of Proverbs, most useful in all Discourses, and for the Government of Life, for the use of all Schollars.

